

# THE American Missionary.

(MAGAZINE.)

VOL. VII.

JULY, 1863.

NO. 7.

## AMERICAN MISSIONARY ASSOCIATION.

### ANNIVERSARY MEETING OF THE AMERICAN MISSIONARY ASSOCIATION : AT BOSTON.

A public meeting of the American Missionary Association was held in Tremont Temple at eleven o'clock, May 27th. Prayer was offered by the venerable President, Rev. David Thurston of Maine, who made a brief opening address, speaking of the work of the Association, and expressing gratitude that the war had opened such a large and fruitful field of labor among the slaves.

Reports were then read by Rev. George Whipple, the Foreign Secretary, and by Rev. Mr. Jocelyn, the Home Secretary.

Rev. R. M. Hatfield, of Brooklyn, N. Y., was introduced, and spoke of the position the American church had taken on the slavery question. The ministers of the churches had been afraid to stand up against slavery. Missionaries among Indians did not dare to say anything against slavery, but went so far as to countenance the separation of families of slaves. The time had now come when we should take a strong position against this great iniquity. The American church might have made a different sentiment if it had used all its power, and probably would have prevented this terrible war.

The Southern Church, which we tried to conciliate by our silence, has gone, the whole of it, into rebellion, and the cut-throats of the South are led on by ministers, who were the real leaders of the rebellion.

This Association stands vindicated to-day, as having planted itself, on right principles. It was now bound to do all in its power to aid the freedmen.

He should not complain of what other associations were doing—he was glad of the zeal of new converts, but this Association, from its past history, was better calculated to help black men than any other. It had been able to get closer to the black man, so as to be in a position to aid him.

The secret of our Saviour's success, hu-

manly speaking, was his personal interviews with those whom he aided; in his willingness to go among the poor and needy, and his sympathy for them. This Association had long shown its sympathy for the slaves, and now should go upon its increased work with zeal. They should strive to remove the prejudice against colored people.

That spirit must be ground out of our people, and it was no wonder that the country was punished for it. We cannot expect the blessing of Heaven while we keep colored children out of public schools, while copperheads drive colored men from honest labor, and while black laws disgrace the statutes of many of our States. The Association must make its influence felt in these matters.

There was no place in the world where preaching was more needed than among the freedmen. They call out for help, and we are recreant to our duty if we do not respond. Every breeze from the South comes laden with their appeals, which are heard even above the noise of battle.

God speed us in our efforts to help them, and to conquer all this land for the Redeemer, and may we all be so identified in this work that we can take part in the rejoicings that shall be made over the final triumph of His cause.

Rev. John Milton Holmes, of Jersey City, followed, and spoke of the past history of the Association, which has always stood up for the poor, and never received any contributions from slaveholders. It has helped to create and diffuse the anti-slavery sentiment. For this its missionaries have been mobbed in North Carolina and Kentucky. It has been for fifteen years denounced as a nuisance, but now it occupies a position that is honored by all. While other societies have had to change, to get upon the right track, this has always been right.

Now is the time to reach the freedmen, They will never be slaves again. There is no power on earth that can enslave them any

more. We may treat them as they have been treated in Illinois and New York, and bring down on us the judgments of God, or we may take them to our arms, and make them Christians. Which method of treatment is the nobler, none can doubt.

He complimented President Lincoln for the manner in which he had acted on the slavery question, freeing three millions in a single day. They are now coming out where they can receive our aid. They come poor and ignorant and with all the vices of slavery hanging about them. They want to learn, and they can learn. An opening is here presented, such as has not been seen since the promulgation of Christianity.

The following resolutions were then passed, and the meeting adjourned:

Whereas the Great Captain of our salvation foretold that the ushering in of His Kingdom should be preceded by wars, and by distress of nations, as well as by the preaching of his word; therefore,

*Resolved*, That the saints of God have no reason now to fear, but rather to rejoice that the day of God's redeemed draweth nigh; and that Christians should be stimulated to unwonted liberality and zeal, to preach a pure Gospel, and build the walls of Christ's house on Satan's demolished throne.

*Resolved*, That we regard the terrible affliction through which we, as a people, are passing, as God's emphatic call upon the nation to let the oppressed go free, and that we break every yoke; and that we recognize it as the especial duty of the Christians of this nation to clothe the naked, satisfy the afflicted soul, and give the blessings of education, a pure Gospel, and a Christian liberty to the millions whom by his providence he is bringing out of the house of bondage.— *Evening Traveller*.

#### **Statement of Rev. G. Whipple,**

##### **FOREIGN SECRETARY.**

The Executive Committee of the American Missionary Association feel that, although in common with other Christians, they are called to mourn the desolations which a wicked rebellion have caused in our country, they still have occasion to congratulate the members and friends of the Association on the progress made in some departments of our great work, and in the growing ascendancy of principles which have always been dear to them.

One of the objects set forth at our organization was, so to conduct the missionary enterprise, as especially, to discountenance slavery, and hasten its termination. During the past year, Divine Providence has so controlled the affairs of our nation, and counteracted the purposes of the wicked, that already about

two hundred thousand slaves have been made free, in circumstances such as to assure to them the protection of the Executive Authority of the Government. Then, too, the proclamation of the President declaring free the slaves in all the States, and parts of States, in rebellion, although not all that Christian friends would wish, is yet so marked an indication of Divine providence, tending to the sundering of the last fetter on the limbs of the slave, and pointing so unmistakeably to the time when our nation shall stand forth as the Christian champion and preserver of freedom and justice, that we cannot but rejoice in the hope that it will be followed by an exhibition of the peaceful fruits of righteousness, in conformity with the divine will.

The great missionary work among the freedmen, providentially opening to the Christians of America is, we are happy to say, joyfully hailed by many who are ready to contribute of their substance, or to give their personal services to carry it forward. The principles of this Association, and the providential preparation which it has had for such an enterprise, have indicated, to tens of thousands of warm-hearted Christian abolitionists, the channel through which they may operate to supply the temporal wants of the freedmen, and communicate to them the blessings of education and Christianity. A more particular account of our operations in this field will be presented by Secretary Jocelyn.

There has also been an improvement in the financial condition of the Association. The receipts for the seven and a half months, ending May 15, 1862, were \$28,689; and for the corresponding term of this year, they have been \$35,995, making a gain of \$7,306.00, an increase which, we trust, will send joy to the hearts of many.

Although two of the Foreign Missions of the Association have suffered much from the sickness of missionaries, yet, through the mercy of God, none have died.

The Mendi Mission, West Africa, has been deprived of the services of Mr. and Mrs. Burton in consequence of the ill health of the latter. Much to the regret of the Ex. Com. and the mission, they have felt constrained to return to the United States. Four missionaries, two male and two female are now on their way to the mission. The committee regret



that this mission has not been able to carry into effect the arrangements they had projected for a very considerable increase of missionary labor around their stations. The feebleness of the mission, and the inability of the Association to supply the requisite number of efficient laborers from this country, has caused a suspension of some of their plans.

There is in Africa, a large and increasing demand for missionary labor. The providences of God, indicating the duty of Christians to occupy that field, are second only to those that call upon them to labor for the descendants of Africa in this country. We trust the hearts of many who are burdened with desire to see the salvation of God displayed there, may find speedy relief.

The last statistical report of the Jamaica Mission showed an addition of seventy-five to their church membership and an excision of eighteen. The condition of the mission as exhibited in the latest communications was very encouraging. The church members were gaining an increased stability and steadfastness.

In the other Foreign missions of the Association, located in the Sandwich Islands, Siam, among the Ojibue and Ottawa Indians in the North-west part of Michigan, and among the fugitives in Canada, the missionaries labor in hope, and are permitted to see fruits of their labors. Mr. Chambers in Canada, received large additions to his churches, during the year. In the Siam Mission, an American, converted at Bangkok, now a member of the Presb. Church there, has been engaged as superintendent of the printing office, thus releasing Dr. Bradley to the more direct labor of preaching the Gospel.

All our missions take a deep interest in the progress of events in our own country, and their prayers continually ascend for the freedom of the enslaved and the suppression of the rebellion.

#### Statement of the Home Secretary,

REV. S. S. JOCELYN.

The Home Missions of the Association in the North-West, except on the borders near the slave States, and in Kansas, have, under the manifest leading of Divine Providence, been closed. And we are devoting our energies, in the Home field, to the millions in the South coming to freedom.

We have not been without witness of the power of the gospel in the Border States. Revivals have been enjoyed, and the work of reform has advanced, notwithstanding the virulent opposition of the traitor "Knights of the Golden Circle."

In Kansas, although great numbers of the people are in the army, the churches have been sustained; and two of our missionaries have labored a portion of the time among the five thousand freedmen in the State. There are two Congregational churches of freedmen, one in Lawrence, and one at Topeka, and churches of other denominations have also been organized among them. Many attend the common schools of the State, and we have given aid to schools established expressly for them.

The great change in Missouri, in favor of Emancipation, is very manifest, and our Missionary in Holt Co. is now called for in many directions, to deliver anti-slavery discourses and lectures.

Our Kentucky Missionaries, Rev. John G. Fee, Rev. J. A. R. Rogers, and Rev. Geo. Candee, who had been formerly forced out of that State, returned to Berea, and other sections about the first of June last year, and were received with joy by their churches; but the Rebel invasion of that region, soon compelled them again to withdraw. On the way back to Ohio, Mr. Fee was mobbed at Augusta, and his life put in jeopardy. These brethren, though doing good service for freedom and religion, look anxiously for the day of their return to Kentucky. Rev. Wm. Mobley still laboring there, states that the mountain region, under the influence of the war, is fast advancing in anti-slavery sentiment.

The number of our missionaries and teachers among the Freedmen, previous to the Annual Meeting in October last, was eighteen. The number has since increased to seventy. Fifty-eight are actively engaged, and six more are now, or expect soon to be, on the way to the field. Eight are colored.

They have been laboring, or are now laboring, in Eastern Virginia, at Fortress Monroe, Hampton, Craney Island, Yorktown, Portsmouth, Norfolk and vicinity; in Washington, D. C.; in South Carolina, at Port Royal, Beaufort and vicinity, Hilton Head, and St. Helena; at Cairo, Illinois; Columbus, Ky.

St. Louis, Missouri; Memphis and vicinity, Tennessee; at Helena, Arkansas; and in Kansas. Other openings demand the enlargement of our work, and its earnest prosecution. Letters from different points on the Mississippi below Vicksburg, and from New Orleans, indicate the need of christian effort for the ex-slaves there.

The number of scholars in week day and evening schools (not including Sabbath schools) is not less than 4000. The simple elements of knowledge, spelling, reading, writing, arithmetic, geography, history, &c., are taught. The aptitude of the children and youth for learning, is cheering and the earnest desire of adults, after the labors of the day, and of aged men and women, to learn to read the Bible, command our admiration. Many in the schools are already able to read the blessed book. It is also being read in their cabins. We are happy, gratefully to acknowledge our obligations to the American Bible Society, for providing us with Bibles and Testaments to carry out our plan of supplying, through our missionaries and teachers, each family with the Scriptures.

Large numbers of the freedmen have been legally united in marriage by the missionaries; and many others, who had before been united only according to the forms used in the slave States, have publicly renewed their marriage vows with religious sanctions.

The call for clothing to relieve the freedmen from suffering, has been imperative. In the last seven months, five hundred barrels have been sent them; more than three hundred of which has gone to the South-West, collected mainly in Ohio and Western New York, by Mr. Wm. L. Coan, and two Freedmen from Fortress Monroe. They also collected considerable money. One of them, Mr. Wm. Davis, is still engaged in this way, in connection with Rev. J. P. Bardwell, in New England.

Where the people are paid by the Government or others for their work, they not only supply their daily wants, but even provide for themselves humble dwellings. Under the superintendence of Capt. C. B. Wilder at Fortress Monroe, and of Dr. Brown in the region of the James River, they are cultivating confiscated lands. In South Carolina, some have bought lands at Government sales.

With our efforts for the temporal good of the freedmen, as a Missionary Association, we seek through devoted Missionaries and teachers, to lead them to Christ, knowing that without the life-giving influences of pure christianity, no solid basis can be laid for their good here, or hereafter. In a word, we wish to do for them, all that christian Missionary organizations may do for any people on the whole earth. Can we meet the requirements of our Redeemer if we are content with anything less?

Our missionaries give cheering accounts of the outpouring of the Spirit among the freedmen. Their congregations are very large, often beyond the capacity of the building, in and around which they gather; and in some cases, hundreds flock to an inquiry meeting.

The churches at Norfolk and Portsmouth are used during the week for the schools. At Norfolk, a few years since, Mrs. Douglass was imprisoned for teaching a few colored children to read, more than 1200 scholars have entered the schools, though they have been open but a few weeks.

The labors of Rev. S. G. Wright first at Columbus, Ky., and since at Memphis and elsewhere, Tenn., and his visits among the people, made a deep impression, and with the co-operation of other missionaries and teachers, much good is being accomplished.

Rev. Geo. Candee of Kentucky, and others, now engaged in our mission at St. Louis, are having encouraging results; and the success of our missionaries at Corinth, is surprising. The freedmen themselves, and their friends, are deeply indebted to Chaplains Eaton, Fiske, and Alexander, in the department of Tennessee, and to Chaplain Sawyer, of Missouri for their labors and plans for the freedmen. They have themselves done much directly, and been the means of preparing the way for the successful labors of many others.

The Proclamation of Emancipation is stirring up the freedmen. 20,000 are now under arms, in defense of the Government. They have not failed, where they have had opportunity, to show their valor. These soldiers should be provided each with a spelling book and a Testament or Bible; and their friends should press upon the Government the duty of giving them all the protection furnished its other soldiers.



Although, at some points, the degradation and vices natural to a state of slavery are found, many of the freed people are earnestly pious. They have for years looked to God for deliverance, and faith has made them buoyant, under all their sufferings. "The older class of them," says a missionary at St. Louis, "seem to think that the day of millennial glory is beginning to dawn." They present a new and glorious type of our common Christianity, and their utterances, though in broken language, are cheering to the Christians of our nation. Their prayers for the President, the Cabinet, the Army and Navy, and the Union, must disarm the prejudices of all but traitors. What have they not already done, as messengers or telegraphs for our armies? and what are they not ready to do for our country which, though not yet penitent for the outrages of slavery, has, at length, by enrolling them in its army, acknowledged them to be a providential power for our salvation? What claims have they not on us for relief, for the Word of God, and to share in our common inheritance. Looking on 200,000 of them already within our lines, and millions in the process of deliverance, what Christian or patriot will not recognize this as God's work, lay his liberal offering upon the altar for their blessing, and speed this Association in its great work among them, as they look to us for relief, and rise to our country's rescue.

## JAMAICA MISSION.

### MEETING OF THE AMERICAN CONGRESSIONAL ASSOCIATION.

ELIOT, April 7, 1863.

The meeting opened with signing a hymn, reading the Scriptures, and prayer.

*Ministers present*—Brother Thompson in the Chair, and Brethren Wolcott, Venning, Penfield, Wilson, and Fisher.

*Delegates present*.—Brother Joseph Green, from Brainerd; Brother George Williams, from Brandon Hill; Brother Louis Kelley, Chesterfield; Brother Thomas Smith, Eliot; Brother Samuel Mahony, Providence.

1. *Voted*, That Brother Douglass, who was licensed at the last meeting of the Association, be requested to sit as Corresponding Member.

After some routine business, Brother Pen-

field, Brainerd Pastor, read a skeleton of a sermon on Matthew 23: 23, "These ought ye to have done," etc.

Brother Wilson, Brandon Hill Pastor, presented an essay on "Christian Liberty."

Brother Venning, Chesterfield Pastor, read a written sermon on "The Relation which the Ordinances of the Gospel sustain to the Gospel itself."

After a short discussion, it was

*Voted*, That Brother Venning be requested to allow his sermon to be published; and that measures be taken to have it printed in New-York, and that one thousand copies be sent out to the Mission for circulation among our people, etc.

Brother Thompson, Eliot pastor, presented an essay on "The Negro Race—their Origin and Past History."

Brother Fisher, Providence Pastor, read a discourse on Psalm 145: 9, on "The Wisdom and Goodness of God, as shown in all his Works."

Brother Douglass, Licentiate, read a discourse on "For whom is the Gospel designed?"

The following resolutions concerning the condition of things in the United States of America were next presented.

"1st. *Resolved*, That though meeting as an Ecclesiastical Body, we, who have come from America, feel it our privilege, as loyal Americans, to express our hearty sympathy with our much loved native land in this the time of her anguish, and as an Association, both ministers and delegates, we would offer sincere thanks to Almighty God for so overruling events as, under the pressure of a military necessity, to incline the President to issue his Proclamation freeing over three millions of our brethren in bonds.

"2d. *Resolved*, That it is with deep interest that we have learned of the progress of the enterprise upon which, in harmony with its labors in Africa and Jamaica, the American Missionary Association has entered, in sending Ministers and teachers to evangelize those already instated in the rights of freedom by the progress of the war; an enterprise already assuming gigantic proportions, and promising, at least for the age to come, to tax severely the energies of Christian laborers, and the contributions of the benevolent.

"3d. *Resolved*, That we have been gratified to learn from observation in the portion of the Island in which we labor for Christ, what we believe to be in like manner true of the people generally in other parts, that the emancipated Jamaicans do heartily sympathise with all the efforts put forth, in America, for the amelioration of their race. At the same time we cannot too severely reprehend the late disgraceful movement at the Commercial Exchange, in Kingston, where certain persons pretending to represent Jamaica, welcomed to our shores Captain Semmes, of the Alabama, and wished him and the cause he represented, success; thus falsely giving out to the world that Jamaica, lately emancipated, despised her birthright. We would record our belief that the persons above referred to, grossly misrepresented our Island, and only published their own shame."

4th. *Resolved*, That while we enter our most solemn and emphatic protest against the expatriation of the colored race, in the United States, believing that they have as perfect and full right to remain and be protected in all the rights and immunities of citizens as Anglo-Saxons, yet we apprehend that the voluntary emigration, to Jamaica, of a limited number, say 100,000, of the emancipated, would be attended with the happiest results to this Island, and to those of their brethren who should still remain in the United States, as well as to themselves.

Wednesday morning at eight o'clock. After the usual devotional exercises, the Chairman called for the Reports of the Delegates, which were given as follows:

BRAINERD.—Brother Jos. Green reported that there was an unhappy division in the church some time ago, but since Mr. Penfield had become their pastor the division was in great measure healed, and that now things were much more prosperous. New members were added to the church almost every communion. In the support of the minister, the people seemed to have better heart than ever. The day-school, also, was doing better than it had done for a long time. The Delegate's report of the Sabbath-school was also quite satisfactory. As to error propagated in their neighborhood, Brother Green stated that since the people had had opportunity to

see the outworkings of the doctrine taught and especially the class of persons employed in preaching it, it had completely lost its influence at and about Brainerd.

The Pastor, Brother P., confirmed most of the statements made by the delegate, but expressed regret that there were no plainer tokens of a genuine work of the spirit in the hearts of professors and the people generally. The Sabbath-school, was especially prosperous since the library had been in circulation. The number of members in the church was from 180 to 190. Public meetings on Sabbath days were well attended; in fine weather, the chapel was always filled. the Young Men's Association was having a very decided influence for good. The young people themselves were making marked improvement, and at the same time uttering strong protests, both by word and deed, against some prevailing vices, especially against obeahism (witchcraft,) which was being spread greatly by the "Band" movement around and about Brainerd district.

BRANDON HILL.—Brother George Williams reported that at present most of the members of the church were steadfast and faithful; their number was about sixty. On Sabbath evenings they held prayer and conference meetings, which were generally well attended and quite profitable. The Sabbath-school was doing well. The attendance at the day-school had increased since Christmas; the number of scholars was now about thirty. With respect to the support of the minister, they were taking measures just now to increase their subscriptions. They might do better in this matter, but they had the building of a new chapel on hand, in which good work most of the people seemed to take a hearty interest. No new members had been received to the church lately, nor was there any inquiry-class. Many of the young converts received two years ago needed considerable urging up to their Christian duties. They had contributed about £3 towards relief of the sufferers in Lancashire, England.

The Pastor, Brother Wilson, reported that there were several members of the church who were formal and careless; yet, as a general thing, the church stood firm in the midst of very strong temptations. On the whole, setting aside the carelessness of some of the



young people, Brother Wilson, thought the church was in a better state, spiritually, than ever he had known it. Many of the members were quite awake and earnest in every good work. The number of scholars in the Sabbath-school was from seventy to eighty. He had good reason to believe that the Sabbath congregation would increase when the new chapel was finished. Brother Wilson wished to state, likewise, that although there was no regularly formed inquiry-class, yet there were several young people in the congregation who manifested more or less concern on the subject of religion, whom he was accustomed to see and converse with privately.

**CHESTERFIELD.**—Brother Louis Kelly reported that the church was rather decreasing in number than otherwise, as they have had to cut off about five persons since last August. They were doing about the same as last year for the support of the Gospel—the sum then contributed was about £25. The children who were attending school, however, showed great interest in their teacher. The Sabbath-school was well attended—the number of scholars was from eighty to ninety. The District Sabbath-schools, which were established about two years ago, were still kept up and are doing well. The state of things in the community generally had improved during these few years. District prayer meetings were held every Tuesday morning early, but they had been badly attended lately, which the delegate attributed to there having been so much wet weather, and to the busy planting season. The inquiry-class was attended by eight or ten young people, who seemed to be improving in knowledge.

At Hermitage, every thing is quiet just now, but the few Africans there are very dark-minded, and show no signs of spiritual life. The teacher, Mr. Dawes, who is residing at the station, keeps a Sabbath-school among them, which is attended by about twenty persons young and old.

The Pastor, Brother V., confirmed the report of the delegate, and added that a subscription amounting to £10, 1s had been raised and sent to England for the relief of the Lancashire sufferers, £7 of which had been collected in the congregation and the districts around.

**ELIOT.**—Brother Thomas Smith reported, that their Pastor had been with them eighteen

years, for which good providence the church, was truly thankful. The condition of things in the church was good and bad. While some of the members remained faithful and devoted, others were inclined to evil things. The delegate referred to the great awakening in 1861, which aroused many of the young people, who seemed to be truly in earnest in seeking good for themselves and in doing good to others. After a time the church received some forty or fifty of them, who, it was thought at the time, gave good evidence of being converted. Many of them, however, had disappointed hopes; they have given the church much trouble, and eight or nine of them had to be cut off from its fellowship. With respect to the support of the minister, the prevailing feeling in the church was a desire to take this burden on their shoulders altogether, so far as they were capable of doing it. The preaching of the word was followed at times with evident good effect; then, again, the evils prevailing around seemed to drown every thing good. One thing needed was a stronger faith in Christians, and in those who preached the gospel—we should not yield to doubt, but believe that the Gospel will certainly succeed. The number of scholars was about eighty. Their chapel was needing a new roof, and the church, etc., were determined to do this work without help from any other quarter.

The Pastor, Brother T., said he did not consider that the cases of discipline referred to by the delegate, were altogether bad signs; he had hopes that some of them would yet be restored. For the better supervision of the church, it had been divided into classes under leaders, and all the members were required to attend them every Sabbath afternoon. For the support of the minister there was not so much contributed this year, as yet, as up to this time last year. In Richmond district, the young people were showing a commendable faithfulness in attendance at meetings, in contribution to the support of the Gospel, and in other duties. About eighteen dollars had been collected and forwarded to America, in aid of the lately emancipated, seven dollars of which had been given by the people.

**PROVIDENCE.**—Brother Samuel Mahony reported that a number of the young people had lately been cut off from the church. There

were several of the older members of the church and some of the young people who were faithful. They were doing better this year than ever before, for the support of the Gospel. There were about sixty members in the church. The Sabbath-school had increased considerably, and made good improvement in knowledge since Mr. Fisher came there. Brother M. said he did not believe the church could support their minister if the Society should withdraw their aid. The chapel at Providence needed repair, and the people were getting up subscriptions for that object.

The Pastor, Brother Fisher, said it was true that several persons had been excommunicated, but he did not believe that the church, after all, had lost any real strength. The people were doing much better for the support of the minister; they had given twice as much this year, so far, as they had raised up to the same time last year. The church were using means to correct careless and delinquent members by calling them to account, etc. Some of the members, he thought, were growing in grace, becoming stronger in faith, and in love to God's service.

The Association adjourned, to meet next year at Providence.

From the London Anti-Slavery Reporter.

#### CAPACITY OF THE NEGRO RACE.

It is really marvellous how, at this juncture, the old allegations which have been made against the mental equality of the negro with the white race, so rife during the struggle for emancipation, and which one would think had been completely disproved, are revived, to justify the keeping of that race in bondage; just as if, were the allegations correct, they could possibly afford any pretext for subverting and keeping it in subjection. Were such a doctrine once admitted in extenuation of slaveholding, where, we venture to ask, would be the limitation? It may be as well, under these circumstances, to reproduce some very recent evidence bearing on the question we have referred to.

*"To the Editor of the (London) Daily News.*

BIDA NUPE, Central Africa, Jan. 14, 1862.

SIR,—Having been cut off from all communication with the outer world for nearly two years, I only lately received the *Daily News* and other periodicals for the latter

months of 1859 and for 1860; and this must account for the late appearance of the present letter. In an account of an American meeting, where the subject of Slavery was introduced, one of the speakers asserted, as an argument in its favor, that the intellect of Africans is inferior to that of white races. The name 'African' is of wide application, and includes many races, but as regards one among them to which this term is frequently confined—viz. the negro—having now lived among them for nearly five years, and had constant daily opportunities of observation, I have no hesitation in contradicting the statement. The intellect of the negro races is uncultivated and untried to any great extent, but I feel certain that when fully developed it will be found in no respect inferior. It certainly has its peculiarities, as that of every race has, as may be seen on comparing a Russian with a Dane, a German with a Spaniard, or, in our own islands, on contemplating the reflecting, progressive Anglo-Saxon with the impulsive, unthinking Celt.

Could the American speaker see the king of the country from which I am now writing, I believe he would change his opinion. Could he see the amount of business he daily gets through, the manner in which he rules his kingdom, how he manages the various races of his subjects, his ideas of justice, his acquaintance with every detail, he would be compelled to acknowledge that at least one African was a man of intellect. I have mentioned him, as being near to me, he first occurring to my recollection, but I could, were it necessary, adduce many other instances. Among my followers I have representatives of some seven or eight distinct tribes, and I have found no difficulty in teaching them any trade or art, and I have now among them many whom I can implicitly trust. About nine months ago, I rescued a little girl about eight or nine years old from some slave-dealers; she belonged to a very rude tribe, and when I first received her she was rather wild-looking and savage. Since that time she has, by merely a little care being paid to her, quite altered her habits and appearance, and is quite reconciled to our semi-civilized life. She has acquired one rather difficult language, the Nupe, and is now fast progressing with another, the Hausa—and this, remem-



ber, is the progress of a mere child, of unpromising antecedents, in nine months.

In another of your numbers, a correspondent, writing on the subject of the West Indies, asserts, on the authority of Barth, Richardson, and Livingstone, that the African races are incapable of steady, continuous labor. I do not so read Dr. Barth's account, while Dr. Livingstone's remarks apply to tribes of the Kaffre, and not of the negro race. My own observations, made during lengthened residences, often of several months, in various places, lead me to an opposite result. Wherever I have been, I have found the bulk of the population steadily pursuing their occupations, from day to day, and from week to week, whether as traders, agricultural laborers, hunters, or fishermen; and, as far as I can learn, they go on so for years, if not interrupted by sickness or war. Of course, their labor is not that of an English or Scotch workman; the climate is different and more exhausting, nor do either the culture or the means of living require such exertion. Here, in Nupe, the farm laborer proceeds to his daily work at daylight, and never returns till after noon, possibly not till after 4 P. M. The Yomba race is noted above all for love of money, and Yombans daily follow the pursuit of gain and the hoarding up of wealth, as eagerly and as keenly and unceasingly as the Jews are held to do among us. I have among my followers men whose daily work would not be found fault with in England, especially those from Gbari, a country east from Nupe.

In conclusion, allow me to express my conviction that any real advance in Central Africa must be attempted, not by emigration of bodies of men from the United States or the West Indies, for negroes who have been brought up in these countries are essentially foreigners, and are less able to adapt themselves to the customs of the land of their forefathers than Englishmen are. It must be effected, rather, by the more individual exertions of white traders, and others personally interested in the country, and by the labors of practical Missionaries, such as many whom I could name, as distinguished from the mere doctrinal and preaching Missionary. With such an essentially trading race as the negro is, legitimate commerce is the true remedy for this destructive slave-trade, and it is, I firmly believe, the precursor and pioneer of civilization and of Christianity.

"I am sir, &c.,  
"WM. BALFOUR BAIRIE."

## SIAM.

Bangkok. March 29, 1863.

O, how dark, political affairs appear in my beloved country. I feel like praying with every breath—O, God! be our refuge and strength, a very present help in trouble, for we are in deep waters; the billows are rolling over us, and threaten to submerge all our fond hopes for our country. I comfort myself that in our great extremity, God will prove himself to be indeed our Jehovah-Jireh; that when he has made us as a people, to see our great complicity with that "sum of all villainies"—American Slavery—and really to mourn over it, He will, with a high hand, deliver us entirely from the power and dominion of that tyranny, and set at liberty the millions of our brethren of the African race—whom the Confederacy are desperately endeavoring to bind in perpetual slavery—to own themselves, their wives and children, and rise in the scale of intelligence.

I live by the faith of that great promise of God—"All things shall work together for the good of them that love God." Hence, I know that the Church is safe, and that He will even cause that terrible evil—War—to become, in the end, a means of good to His dearly beloved Zion.

*From a Friend in Connecticut.*

The more I contemplate the condition and the prospects of the freedmen of our country, the more overwhelming does the subject appear.

If the people of the nation do not now co-operate with the Providence of God, both for their redemption and for their instruction, we must expect the most terrible visitations from His hands.

Let us hope, and pray, and labor, with all fidelity, that the doors of egress for them from bondage, may be more and more widely opened, and that our people may be found ready to meet them with love and kindness, as God shall give us access to them, and ability to administer to their necessities.

As your Association and its supporters have so long expected, and toiled for, this day, should not gratitude to Him who has heard our supplications, and prospered our efforts—as well as pity for the poor suffering ones—inspire us all with a holy enthusiasm to finish the work so happily begun!

# American Missionary

NEW-YORK, JULY, 1863.

## SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

## CLOTHING FOR THE DESTITUTE.

We had intended to make extracts from letters of missionaries among the freedmen, showing the great need of clothing; but our columns are too crowded to permit it. We will only say there is very great need, and while the people continue to come in by scores, and by hundreds, (in some cases, many hundreds at a time,) that need will continue.

Christian friends, are there not, in many towns, those who can serve the freedmen, and please the Saviour, by gathering up a box or barrel of clothing for these destitute ones. Don't delay, we pray you; but, for Christ's sake, help these poor, and help them quickly.

## THE NEW FIELD.

God, in His providence, is opening a new and important field of usefulness to the friends of the colored race. The number of ex-slaves, self-emancipated, or freed by government and the march of armies, is daily increasing, and daily by their good conduct, their military prowess, or their exemplary piety, are they vindicating their claim to the respect, confidence, and aid of all who truly love God and honor their fellow-men. It is a cheering sign of the times that the number of those who labor, pray for, and extend a helping hand to the new-born sons and daughters of liberty is rapidly increasing. The colored troops are signaling their enter-

prize and courage as well-disciplined and brave soldiers; the colored laborers in fortifications, on plantations recently under the overseership of task-masters, as scouts, as guides, as seamen, as teachers, and we may add, as lecturers in the free States, are gaining the confidence and friendship of many who heretofore have expressed but little sympathy on their behalf; and the free people of color throughout the land are arousing to unwonted activities to secure for themselves, and their recently enslaved brethren, opportunities to share in the great and perilous work of quelling the gigantic rebellion that has threatened to prostrate the liberties and welfare of the people, black and white.

Now is the time for zealous and liberal efforts on behalf of our colored fellow-citizens; now is the time to prepare the ground, and to sow the seed that may strike root and spring up in a rich harvest of useful knowledge, industry, and piety. It behooves us to help them who are needy and helping themselves. We should co-operate with a merciful God and Savior in raising up those who have so long been down-trodden and oppressed. We should unite with all who believe in the Fatherhood of God and the brotherhood of man, in achieving for our colored fellow men a *status* that will demonstrate that they are children of the same Almighty Father, and heirs of the same glorious immortality.

Slavery is in its death-struggle. We believe that God will not give complete success to our forces until the rights of the colored man are recognized and sustained. The predictions of inspiration are being fulfilled. Let us then labor and pray that there may be no peace that is not founded upon righteousness, justice and equity. And meantime, let the friends of impartial liberty strain every nerve to supply teachers, industrial and spiritual, to those who are coming out into the promised land. \*



## DUTIES OF THE PRESENT HOUR.

We gladly give place to the following extract from Mr. Thome's new tract, "The Future of the Freed People," noticed in another column. Read it, we pray you, christian friends.

"Brethren and fellow-countrymen! Providence has committed to us a great work. It is no less than to fulfil a glorious prophecy! It is to lift up the prostrate sons of Ethiopia; to arouse their dormant powers, to put sight into their sear'd eyes, to clothe their bare being with the habiliments of a well-furnished manhood. It is to evoke the capabilities of a mysterious race; to encourage those, whom centuries of wrong have depressed, to start in the forward race; it is to make a people out of cattle, a power out of nothing; to demonstrate their humanity, and our own. No age has furnished such a task; no people have enjoyed such a chance to vindicate humanity. Coming ages look down upon us. Ancient seers charge us to verify their predictions. Ethiopia waits on our ministrations. War has battered down the brazen gates of oppression, and laid open the Field. Presidential proclamations have cleaved the waters before us. God utters his voice, summons his volunteers, calls for co-workers. ALMIGHTY PROVIDENCE CARES FOR THE NEGRO. Who of us will be God-like.

"We have a present, urgent task, a humble one, a hard one—to minister to the necessities of the freedmen. But to do this wisely and well, we must have *just final aims*. Adequate conceptions of the ultimate future of the freed people must give us inspiration and direction in the self-denying labors which their intermediate future is about to devolve upon us. They cry now for help in their sore need, for supplies in their sheer destitution, for light in their deep darkness. They have nothing save freedom! They *are* nothing but men. Body and soul—nothing else! It doth not yet *appear* what they shall be. We have, however, the sure word of prophecy illuminating their future. Let us take that light as we go

down to their low estate. Let us bear in mind what manner of persons they are destined to become, that we may properly esteem, and worthily serve them in this time of their humiliation. In the opening field among the freed people lies the main mission of American Christians hereafter; and in the faithful performance of this mission lies the safety and weal of our nation, from this time forward. We can not get rid of these duties by getting rid of the negroes. If this were practicable, it would be criminal, shameful, ruinous. If it were industrially expedient to alienate this trained labor-force, it would be forbidden by every consideration of piety and humanity. The freed people are bound to us, and we to them, by hooks of steel. The question is not, Do we need their help? but, Do they not need our help? We have hitherto held them to service, and would not *let them go*; now they hold us to service, and *God will not let us off*. Think of their unpaid toil for the American people, during scores of years! Their extorted labor has supplied us with cotton, hemp, sugar, rice, turpentine, tobacco, for consumption and commerce. They have earned wealth for the whites, while they have been penniless; "as poor, yet making many rich." They have kept no book account with us; but "their angels" have. Long scores are down against us. Pay-day is coming! We must wipe out these scores. We must make this poor people rich, as they have made us; not by becoming, in turn, their bondmen, but their benefactors. Their claims are Heaven's calls. The voice of this people is the voice of God to us. We shall not be destroyed by the rebellion, for we have a debt to pay, a duty to perform, to help the freedman achieve his destiny; to prepare him to glorify God. Because Ethiopia lives, we shall live also. Because her children among us have a future, we shall have a future. In exalting them, we shall magnify ourselves. In

securing their liberties, we shall fortify our own. Thus doing, we may hope that when their star mounts, our star will not sink. Thus acquitting ourselves, we may trust that when Ethiopia shall stretch out her hands unto God, we shall stretch out our hands also, in emulous offerings, and concordant praise."

The following stirring extract is from the private letter of an honored servant of God in the West. We wish every Christian in our country had as true a realization of our tremendous responsibilities. We should then see a gathering up, and putting forth of the energies of the church, such as the world has never yet known.

"I feel deeply that our churches must arise and shake themselves as from the dust, and meet the mighty avalanche of emancipated mind in this country, and christianize it, or be crushed by it. The plantation system of whips and fetters, and dark ignorance, and bitter, mindless and motiveless toil, has imbruted the bondmen, and when the terrible pressure of that system is taken off, nothing but the grace of God, through the motives of Christianity, can keep the Freedmen from accepting their own brutal and base passions as their masters, in place of those whom they have left. The problem of our national salvation is to be wrought out upon their minds, after war and battle are done; and *we have not a moment to lose*. If the freedmen shall acquire the hope of political power, the demagogues of the country, who have resisted their freedom, will be the first to use them when free, and, by using, make them even more corrupt and dark-minded than they now are."

The General Association of Illinois, at its recent meeting, at Geneseo, passed the following resolution:

*Resolved*, That this body renews, with special pleasure, its commendations of the American Missionary Association,

in view of the great enlargement of its home work, by the events of the present war; and amid the various new societies and committees claiming the patronage of the religious public, in behalf of the Freedmen, we urge the churches of this State to make the American Missionary Association their organ for this purpose, by reason of its many facilities, and wide experience in Missionary labors among the African race, and the noble stand which it has made from the beginning for the slave.

## IOWA.

FROM A MISSIONARY.

I review the past winter's efforts with a good degree of satisfaction. The Lord has done all things well. While I have a consciousness that *I have* tried to do the best I could; yet, how much more heavenly the repose which arises from remembering that God has strengthened these feeble Home Missionary churches, by the revival of his work, and the conversion of precious souls. The last protracted meeting in which I was engaged, was at ————. The church seemed encouraged, and we hope there were ten or twelve souls brought to Christ. I came away with a thankful heart.

I sometimes feel that I would not exchange the work of the ministry for any other occupation in the world; at other times, I wonder why it does not afford better compensation. Why was Paul compelled to make tents? He certainly was a first class minister, both in talent and success. Paul did not do wrong in making tents, but were not the people the losers? Probably, he was to set an example for Timothy, for myself, and others, for he says, "and having food and raiment, let us be therewith content." He was very wise in not mentioning the quality, or the appearance, of the garments. Probably, he was wiser still in not having four boys to get a bad notion



of the ministry, on account of its poor pay. I hope we are willing to endure burdens as good soldiers, but, somehow it touches a tender place when my boys ask me, as one did yesterday, "Pa, how shall we get our summer clothing?"

I have made my arrangements for the summer: I preach in C—— every Sabbath morning, and ride out, in the afternoon, to the surrounding neighborhoods. I have four preaching places out of town. From these neighborhoods I do not expect any pay; yet I do love these Western school-house meetings. What if they are made up of every denomination in the land, except our own; they love to come out, and I love to preach to them. In this way, I have the privilege of preaching to a great many souls.

### KANSAS.

FROM REV. J. COPELAND.

Clinton, May 27, 1863.

Since my last report, we have re-organized our Sabbath School on a thorough union basis, choosing, as joint superintendents, one from the Methodist church and one from our own. Thus far, the school prospers and continues to increase in numbers from Sabbath to Sabbath.

Our New School Presbyterian brethren in Kansas seem to be pushing their Church Extension policy with great vigor, causing, in some cases, much chafing between them and the Congregationalists. The matter was thoroughly discussed in the late meeting of our General Association, and the conclusion arrived at seemed to be that we can expect no more union or co-operation with the New School, than with the Old, or any other denomination. It is sad that it should be so, but cannot well be otherwise. At Kanwaca, the Sabbath School is larger this season, than it has ever been before. A new and very large and convenient schoolhouse is being erected there, which will greatly facilitate our meetings, for the future.

As I intimated in a letter, not long since, two other fields of labor are now open to me, in two interesting and church going communities, giving me labor enough, and perhaps more than I can perform. In one of them, there is a Congregational Church about completing a house of worship. I expect to preach there, once every alternate Sabbath, and on the same day probably over at the other place. This will make three appointments in a day, and ten or twelve miles travel.

I found a colored man, a short time since, in a deeply interesting state of mind, seeking salvation with earnestness and was happy to point him to Jesus.

### KENTUCKY.

FROM REV. Wm. MOBLEY.

Raccoon P. O., Laurel County, May 22, 1863.

At Little Clover, the Congregations have been small, in consequence of threats of mob violence. At this place, the altercation to which I alluded in my last, between two Baptist preachers—one pro, and the other anti-slavery—is about to divide their church. The pro-slavery minister has been doing all he could to break down the anti-slavery party, and has failed.

Brother D——, formerly a member of Brother Candee's church, is now a member of the church on Little Clover. He began, last fall, holding prayer meetings, and exhorting the people. Then he commenced preaching, and, I doubt not, is exerting a good influence, both by word and deed.

The congregations on South Fork continue largely to increase, and the interest manifestly deepens. At a recent election, in that district, the pro and anti-slavery test was applied. The abolition candidates were all elected.

At Berea, the brotherhood had no preaching after Brother Rogers left, until I visited them. I have agreed to preach for them monthly, until they are otherwise provided for.

The prospect appears to me more flattering, this spring, than at any time heretofore. When not engaged in preaching, I am using my time in visiting other portions of this county, Rockcastle and Jackson, and I find a good many who believe that God is punishing our nation for its oppressions and iniquities.

## FREEDMEN.

### MISSOURI.

FROM MR. J. L. RICHARDSON.

St. Louis, May 22, 1863.

Our new large school room on Washington Avenue was burned, so as to ruin it for school purposes, on Wednesday evening. As near as I can learn, it was done by a few low, wicked boys, most likely backed by secesh men. It is a cause of deep regret to us. We were determined to have a school equal, at least, to any other of the same grade in the city. We commenced, on Monday last, with 50 scholars the first day, 60 the second, and 65 the third, with a fair prospect of 200 within four weeks. We fall back, of course, to the hotel, our old quarters. We shall have to take separate rooms, and do the best we can for the present.

The saddest event which I have to communicate, is the sudden death of Rev. J. R. Anderson, colored Baptist preacher. He died almost instantly. He was beloved by all the good people of the city, irrespective of color. He has, for many years, labored most effectively in the cause of the oppressed.

Our school, over the river, has increased to over 50 scholars. The Ladies' Relief Society will pay Mrs. W.'s board, which is all she asks. Dr. W. went into the school to protect his wife from the threats of the copperheads, for the time being. The school increased so rapidly that the Dr. has remained. Including that school, I learn that there are now 300 colored children and youth of St. Louis enjoying the benefits of school;

a privilege never existing here before, among the colored people.

Mr. R. wrote June 5th :

I wrote you about the loss of our school room. We have since occupied two rooms, with a constantly increasing school. We have now obtained the use of another room for school, Sabbath school and meetings, near our dwelling. The room will be in readiness for us one week from next Monday.

Our situation is very peculiar and trying. We are in the midst of a large rebel element. Slavery and slavery laws extend over this city and State. This rebel element hates the freedom of the slave; and their education is intolerable. Many professed Union people oppose the schooling of the negro; hence, we have a more formidable opposition to contend against than exists in many other places.

We attended a little picnic, got up by the school over the river, yesterday. The school on the opposite side of the river, in Brooklyn, thus far has certainly been a good success. It averages 55, the whole number being more than 60.

Our school numbers more than 70 scholars. We have work enough, and when we get into our new room we may soon after need another teacher.

## DISTRICT OF COLUMBIA.

FROM REV. D. B. NICHOLS.

SUPT. OF "CONTRABANDS."

Springdale Camp, near Arlington, Va.

Do you ask, why the above date? I answer, we are an Agricultural Colony of blacks, from the old camp, here on the most beautiful spot, too, with the Capitol in our front, either side and rear flanked with forts, looking out upon a beautiful picture ever before us, breathing *pure* air—what we have not done since you commissioned me to go to Washington, or rather since I have been on the ground; till now; drinking *pure water*, where it is not filtered through *dead bodies*; our camp, as you remember, was built on an old grave yard. Here, we not only



breathe pure air and drink pure water, but God's sunshine brightens all, and then, too, we try to work for a living. At first (two weeks since) we had about 75 persons; now, this camp numbers about 250, and the one has grown into three. At the three places, I have about 600 persons.

We are trying to solve a great problem, that these people can labor hard and well, and need no lash either. We have already put in about 60 acres, and a fine vegetable garden, in the bargain. We are going to plow to the last minute, so long as we can raise buckwheat or turnips. We hope to make a glorious success of this.

Now, I will tell you what we want, and the call is urgent.

We are greatly in need of help in the line of clothing—men's, women's and children's—and we have none on hand. We want it *immediately*.

### VIRGINIA.

FROM MR. H. S. BEALS.

Portsmouth, June 1, 1863.

Another month added to our acquaintance with the Freedmen, has greatly increased our work. Amongst the abodes of more than three thousand poor, coming from the house of bondage, without silver or gold, with clothing that but partially covers their nakedness, there must necessarily be much suffering. At all times, we are called to sympathize with the sick, and often with the dying. I have spent the most of each Saturday, visiting, so far as possible, all the people, dropping a word of comfort to them, finding out their destitution, though unable to supply it. I have been enabled, by these visits, so near the Sabbath, to look up recruits for the Sabbath School. The last Sabbath of April, our school numbered a little over two hundred scholars; yesterday, we numbered three hundred and thirty. Sergeant Miller, of the 178th N. Y. V., has greatly assisted as in the Sabbath School. Several other

soldiers of this Regiment act as teachers. Mr. Miller brought us fifty Testaments, which were much needed. Another soldier brought us forty "Golden Chains." Our day school prospers.

Others will doubtless give you the interesting incidents connected with the revival among our people.

Rev. Mr. Greeley wrote, June 1: "The good work of revival still goes on, with unabated interest."

FROM MISS S. DRUMMOND.

Portsmouth, June 1, 1863.

Last Saturday, I was allowed the pleasure of a visit to Suffolk with one of our Norfolk teachers. I cannot describe the satisfaction it gave me, when I looked over those near two hundred huts, inhabited by fifteen hundred Immortal souls, just opening their eyes on human liberty.

We were handsomely received by the Government Officials; a conveyance and guide was provided to take us anywhere we wished to go. There is in that place the appearance of a good system of regulation, which cannot fail to be pleasant to all who value quiet and good order.

Please assure our anxious friends at the north, that they need not be too much concerned as to the ability of our African brethren to take care of themselves, if they are allowed the opportunity, especially those who have dwelt a long time with the white population. They are exceedingly keen in their financial calculations. A Wall street broker would scarcely get ahead of some of them.

Hampton.

Mr. Day writes from Hampton that there is still much need of clothing there for the new comers. He says:

"They are coming in from the lines quite freely, and very destitute indeed. Mrs. C. suggests, that if you have any clothing on hand, we very much need it here, now. I have adopted a new plan for the better distributing of clothing. We visit all those who claim to be needy,

and see for ourselves, for we find, by experience, that this people are not better than white people, for they will lie, sometimes.

The schools never were in a more prosperous condition, than now. We opened the summer term with about 300 pupils. I have also organized a school across the river from here. There are forty pupils there. I am expecting more help from you, as I suppose you have been made acquainted with the intention some time since. I should like two more female teachers, one to help me in my own room, and one to teach the school on the other side. I can have the care of them all, making it a little *harder*, but all the *sweeter*.

I visited Norfolk, Suffolk, and Portsmouth, during my six days rest. I found, at Suffolk, a school of 140, taught by a colored man and woman. They are doing very well, although it would seem very desirable that a teacher should be located there as soon as possible. The schools at Norfolk are doing very well; also at Portsmouth. They all have very fine buildings for school purposes. Pray for us, dear brother, that we may do all things aright, trusting in Jesus for direction."

---

FROM REV. J. B. LOWREY.

Yorktown, May 19, 1863.

This is a very inviting field for missionary efforts. The colored people are anxious to receive instruction, and learn the way of life and salvation. They listen to the gospel with an interest seldom seen among those who are more highly favored. They are pleased with the idea of being their own masters, and express a desire to learn to read, so as to be able to take care of themselves.

They are not as degraded as I expected to find them. They are quite intelligent, naturally. A pro-slavery man here, very much prejudiced against the African race, declares that, if there was any difference, so far as mind is concerned, between

the colored population here and the native Virginians, the advantage is on the side of the colored people.

I have secured the Church, inside the fort, for school purposes, and am permitted to use it, every Sabbath forenoon, for religious worship. It stands in a pleasant and healthy place, and it will seat about three hundred. I have taken the names of 255 children, who promise to attend school regularly. I commenced school, in the church, yesterday morning with 150 scholars. The prospect is that the house will not hold them all. The children are highly pleased with the exercises, especially the singing. Their singing is quite attractive, and causes the soldiers to flock to the windows to listen. The children seem to appreciate the effort which is being made for their instruction, and manifest their gratitude by bringing me presents of flowers, oranges, &c. The adult portion of the people regret not being able to attend school, and request me to give them private lessons, out of school hours. A night school has been established for their benefit, and is conducted by a Pennsylvania conscript. He possesses much missionary zeal, and is laboring hard, and with good success, to instruct and elevate the colored people.

MAY 30, 1863.

The labors of another Sabbath day are over, and I trust they have not been without profit to myself and others. Our Sabbath school, this morning, was large, and the exercises apparently were interesting to all. Quite a number of soldiers were present, and several took part in the exercises. Addresses were made, and it was truly pleasing to me to observe the interest felt on the part of the school, indicated by the close attention to the remarks made. A lieutenant made some *very* feeling remarks, which were listened to with marked attention. He spoke words of sympathy and encouragement, and said he thanked God that he was permitted to see such an enter-



prise started in the State of Virginia. Thus, you see, I have co-workers in the glorious cause in which I am engaged.

At eleven o'clock, immediately after sabbath school, I tried to preach to an attentive congregation composed almost wholly of soldiers.

I have pressing invitations from soldiers on the other side of the river, to preach for them occasionally. There are some colored preachers here. They improve Sabbath afternoons, and have evening meetings during the week. I meet with them when I can. There is quite a settlement of colored people on the other side of the river. A school has been started among them by a disabled soldier. I sent over some spelling books. The day school in the church increases in interest. The children learn fast. I have twenty scholars in Sander's first reader; twenty-five others use spelling books, and spell words in three letters. We shall soon need some primary geographies. Some adults want writing books. We need a male teacher, at present; one who will put up with inconveniences.

### SOUTH CAROLINA.

FROM MISS A. A. CARTER.

Lawton Place, Hilton Head, May 20, 1863.

I meet the little children of this plantation at 7 o'clock A. M. I chose this early hour in order to avoid the heat of the day; and, as the people often go to the field at sunrise, the children may as well go to school at that time, as later. They come in from the other plantations a little later. I usually continue the session about two hours. At two o'clock I go out again, to meet the older boys and girls, who go into the field in the morning. I remain with them about two hours and a half. I have commenced teaching them writing and the beginning of mental arithmetic. From the schoolroom I go directly to "the Quarters," and give *private lessons* to the adults; this often occupies me till the sun drops behind the horizon.

All the children of twelve years old and upwards are "half hands," and go into the field. On this plantation they come to the afternoon school, but from the other it is too far to walk. A younger set have to "mind child," and "mind crow," that is, keep the crows off the corn. Some have to *cook*. The people are accustomed to rise in the morning and hasten to the field, leaving some child to cook the hoe cake, or the hominy, and bring it to them. With all these interferences, you see how irregular the attendance must be, and how different it must be from what it is in the *village* of Beaufort, for instance.

I have lost a number of most interesting pupils by the conscription. They have all, however, taken their books into the army, with them, and will, I doubt not, continue their studies.

The scholars who do attend school, are doing finely. The "Willson's Readers" are excellent. I remarked, in one communication, that I thought books prepared especially for the people would be preferable, because they are not familiar with many objects with which Northern scholars are. But the illustrations in these books obviate that difficulty. They open up a new world to these children of the plantation.

We (Mr. Sanford and myself) hold a Sabbath School on Sabbath morning, at ten o'clock. Sometimes we have a room full of children, and sometimes very few. There are many things that interfere with our Sabbath services, as well as the week-day school. They seem to hold "Quarterly Meetings" once a month, at the Head, in Mr. Marchison's church. Large numbers get passes to attend that. Then, once a month, the people here hold a monthly meeting through Saturday night till daybreak, and do not come out much the next day. These things, you see, interfere very much with the formation of habits of punctuality. Sometimes half the school will come in, from the out plantations, just as the school is

closing. But our plan is to give line upon line, and to sow beside all waters, trusting that fruit will be found at last.

[Mrs. Williams, after giving some account of the distribution of the Scriptures, directly, and through the teachers in other districts, says :]

"I stopped, just now, to give a Testament to the little drummer boy of the colored regiment. He is only *nine* years old, but reads nicely, and he proudly put it under his arm, saying, "I can read it, now."

"We are prospered in our work—are happy in it, and despite the many "rumors of wars"—rumors heard from cannon and musketry—all around us, we feel pretty safe, and almost at home, here.

"The people are a pleasant people to work among, and the work is a good work. It grows pleasanter, too, for we begin to see a marked improvement, especially in their dress. Every Sunday they come to church tidier, and the neat turban and cleanly dress vastly improve those who, when we came, seemed only a bundle of rags. They look tidier in their houses, too, and even are white-washing. Mr. Williams has had twenty-six barrels of lime burned, and every house and cabin, outside and inside, is being purified. The little plots of ground back of each house, are being carefully tilled, and the people are really proving they can take care of themselves. When we came here there were twelve hundred people here. We have sent out on plantations as many as possible, so now there are about seven hundred and fifty. The school numbers ninety-five, now—bright eyed, and, for the most part, intelligent children. Some read *quite well* in the Testament. All spell pretty well. I give them lessons in arithmetic—addition, multiplication, &c.—every day. They are attentive, and could take in much knowledge, although, as yet, unable to *study* from books. The girls bring their sewing, and I devote a half hour, after school, to that, letting the boys amuse themselves with their slates. Some write the letters pretty well. I shall dislike to leave them.

The people are a *religious* people, Slavery left them nothing to look to but God. They love to sing and pray, and have their shouts, but *practical* religion they know little of. They will *lie*, they will *steal*, and they need "*line upon line*."

To shield themselves from their masters they learned to lie. Oh! as I hear their stories I feel what a *cursed* thing slavery is.

## TENNESSEE.

FROM MISS L. HUMPHREY.

Contraband Department, Post of Memphis,  
May 15, 1863.

With renewed strength and a cheerful heart, I am again in the harvest field at Camp Fiske, or New Africa. I will not attempt to describe my reception here among the colored people, especially those who had known me at Camp Shiloh. They continually surround me with open books, begging me to teach them.

Our school-house is not yet quite ready for use. The lumber of which it is composed has all been made with the axe, in consequence of the utter impossibility of procuring it otherwise. Had it not been for this, with other unavoidable difficulties, it would have been done weeks ago. But teaching is going on. At one end of the camp, a young man from Cincinnati has a large and interesting school under the apple trees; and I have another at the other end. When the sunshine is not too hot, we find it extremely pleasant. We are well supplied with books. Through Rev. G. S. F. Savage, I have received a fine supply, donated by Rev. A. Hale, of Springfield, Ill.; also a globe, some maps, teachers' aids, &c.

Frequently, we may hear praying and singing in camp, at all hours of the night. Through the day, there is so much to do, I do not realize that I am in the land of the enemy; but the nights would be lonely, as I listen to the heavy tread of the guard on his beat, did I not feel that there is One that careth for me.

Though there is much of self-sacrifice in this work, yet our social relations here are exceedingly pleasant. A precious babe—the only child of our Post Superintendent, Chaplain Fiske—was, for some months, the sunshine of our home in the city, at the office of the Post and the General Superintendent. Beau-



tiful and attractive, he won the affections of all ; but, dear as he was, at early twilight, on the 5th of this month, we were called to give him up to the angel of Death. Who can tell the influence which that little one, though but a year and a half old, exerted on those of us far from home and home endearments? We laid him in a casket, with the roses and the honey-suckle that he had loved so well ; and the bereaved parents sent him to their friends in the East, to sleep in God's own land.

---

FROM REV. J. EATON, Jr

Memphis, May 18, 1863.

Twenty-five more teachers could be well employed at these three places, (Corinth, LaGrange and Memphis.) Each of these camps, as well as Island 10, is getting in condition to render teaching most available.

The three teachers, at Corinth, have now about 500 different pupils, and I fear very much the effect of these labors upon their health.

General Thomas reached here, from below, last Tuesday night ; by his invitation, I went with him to Corinth, Thursday. He spoke at five different points, all the troops turning out to hear him ; many citizens were often present. He announced everywhere, with great distinctness, the policy of the Government, its determination that these people should be everywhere received and well treated by the army, and that the men should be armed, and every officer and man not carrying out its commands, punished. The enthusiastic approbation of soldiers and men was especially surprising to those of us who knew how strong were their prejudices, how bitter their opposition, a few months ago. This is the work of the Lord. At Corinth, there was an immense gathering of the troops in the morning, to hear the General, who was followed by Generals Oglesby, Dodge and Sweeny, and others. The enthusiasm was unbounded. Then followed an im-

posing review of all the various arms of the service.

Unwearied in his efforts, the General, accompanied with other Generals and their various staff officers, in the afternoon, visited the camp of the colored people, so long under charge of Chaplain Alexander, its sterling superintendent. They rode through the various streets, all nicely paved, looked into the cabins, examined the drill of the colored soldiers—the General putting some of them through the manual of arms, to the great amusement of all present—he commended their execution as excellent. Then followed the culminating scene : The school children, with banners flying, with their teachers, the women, the men, the soldiers, each in their places, as near as possible, as Chaplain Alexander has them assemble twice a day for roll-call, to the number of 2,400, forming three sides of a square, and the cavalcade of officers, the fourth.

The children sang very finely, under charge of Mr. Pierce, several of the songs, they have learned. The General addressed them briefly and pertinently, telling them he lived where their great friend, President Lincoln, lived, and saw him daily, that the President had sent him out here to tell them they were free, and to tell all the soldiers they must receive them, treat them kindly, provide work for them, and pay them, feed them if hungry, clothe them if naked, and to make soldiers of the strong and healthy men, so that they might fight for the liberty of their wives and children, and against the rebellion, which has raised great armies to overthrow our great and good government, and build up a government upon them as slaves. The President had made them free, to overthrow that rebellion, by taking away the laborers which furnished it food and clothing, and now he was going to use them farther for the overthrow of the rebellion by putting arms in their hands to fight against it. "Will you fight, soldiers?"

Yes, I know you will. I have been among black soldiers. Half the guns at the late great battle at Grand Gulf were manned by blacks.

"I have ten thousand black soldiers down the river. I want two regiments or more, here. I have just seen how well you can drill.

"I tell you these things, not only because I am commanded to do so by the President, but because I *feel* them. I was raised by a slave, my children were raised by slaves, I once owned slaves, I know what all the prejudices are upon this subject, but I have overcome them. I expect the whole army, Generals, soldiers and officers, to overcome them.

"We give you the opportunity, and you must improve it. All these people, these teachers, are to help you. This is the great opportunity of your race. Will you improve it, and make men and women, Christian citizens?

"I know you can. I am a soldier, and have been most of my life in the army but for more than twenty years I have been Superintendent of the Sabbath School connected with my church; we have had our colored classes, and my observation of your people, through all the South, assures me too that you can learn readily, that you can be Christian men and women, as well as soldiers.

"I shall tell the President of what I have seen here to-day, and he will be very glad to know that you are doing so well."

Vociferous cheers rolled up from the depths of their hearts for the President, for the good news, for the General, cheer following cheer, the echoes flying along the defences erected by Beauregard, and over the fields red with the blood of the friends and foes of Liberty and Union.

The company then rode through the acres upon acres of garden, so free from weeds, so full of finely growing vegetables, and took a look at the hundreds of acres of cotton, cultivated by their free hands, then at the hospital, in excellent

condition, then at the school house and the cotton field planted and to be cultivated by school children, for the benefit of the school.

Chaplain Alexander was deeply moved by this authoritative recognition of the success of his efforts to prove the people capable of improving their freedom, and, as he parted with the General, turned to me and said, "now I am prepared to die." No one can know how much he has endured to attain the success. As I returned to the camp, at night, I found one portion celebrating the "day of jubilee" with a dance; and another class with a prayer meeting, in which neither the General nor those laboring for their good were forgotten.

---

#### Arrival of Missionaries.

By the last steamer from Jamaica, Rev. L. Thompson, wife and daughter, arrived in New York, from Jamaica. Mrs. Thompson's severe and protracted illness is the immediate occasion of their absence from the mission. Mr. Thompson will engage in some active labor in behalf of the Missionary cause, while they are in this country.

Rev. Mr. and Mrs. Winship arrived about the same time, from the Mendi Mission, West Africa. The condition of Mr. Winship's health made it necessary for him to leave Africa for a short time.

---

#### "The Future of the Freed People."

Such is the title of an 18mo. book, of 48 pages, published at Cincinnati by the "American Reform Tract and Book Society." Its author is Rev. James A. Thome of Cleveland, Ohio. It is a timely and interesting publication; one adapted to cheer the colored people of the land, and encourage their friends. Mr. Thome was born amidst slavery; he early became eloquent and zealous in opposition to the hateful system; and he now lives to thank God and take courage. He takes, in the book we so heartily commend, a glowing anticipation of the freedom, elevation and usefulness of the colored people of this country, founded on God's promises, His justice, and the wrongs, the aspirations, the aptness to learn and achieve, and the piety of



the ex-slaves. We hope the work will have a wide circulation among both white and colored readers, and while its perusal calls for devout thankfulness to God for what has been done, and is doing, for a long-oppressed and greatly injured people, we trust it will lead to new efforts on behalf of the freedmen, and more abundant labors and offerings for their instruction and salvation, by the friends of humanity and a free Gospel. \*

### POSTAGE.

By the new law, to take effect July 1, 1863, the postage on the American Missionary paper or magazine, will be one cent a number, or three cents a quarter; but packages of not over four ounces (that is five papers or three magazines) can be sent to one address for the same postage, (one cent) and one cent for each additional four ounces; but in the packages no names can be put on the separate papers. Our friends in each town may, if they please, so arrange as to receive their papers at the lowest rates of postage.

TO CONTRIBUTORS.—Contributors will remember that our Treasurer wishes all money letters, and letters relating to goods &c, should be addressed to the Assistant Treasurer, Wm. E. WHITING, 61 JOHN ST., NEW YORK, and not to himself.

## RECEIPTS

From May 1 to May 31, inclusive.

### MAINE.

Bloomfield. Miss Olive Emery 5, Mrs. M. Bean, Mrs. L. Tilton and Capt. Pearson 1 ea., Others 3.25,	11 25
Bridgton. J. Ingalls, by Rev. J. S. Hawes	1 00
Center Sidney. J. Spaulding	2 00
Eastport. D. Perkins	5 00
Windham. Dr. C. G. Parsons and J. Hanson 1 ea., W. F. Hall 1.25,	3 25
Wintersport. S. Cain	1 00
Yarmouth. Rev. John M. Putnam	10 00

### NEW HAMPSHIRE.

Auburn. Cong. Ch. and Soc., by Rev. J. Holmes	
13.75, B. Chase 1.25,	15 00
Andia Village. J. R. Fitts	1 00
Francestown. J. Fisher	2 00
Hamstead. Mon. Coll. 11, by Rev. S. Pratt, Collected by Miss Eastman 7,	18 00
Keene. Dr. D. Adams, by D. L. Adams,	10 00
Lyme. Col. Anson Southard	100 00
Leason Village. E. G. Heald 1, M. H. 50c.	1 50
Low Boston. Mrs. Augusta H. Lawrence	2 00
Portsmouth. ——— 5, Miss H. Lang 1,	6 00
Rochester. C. H. Turner	2 00

### VERMONT.

Chelsea. Dea. Z. Woodward 2, Z. H. Andrews and F. Dearborn 1 ea.,	4 00
sex. O. J. Buttolph 2, Mrs. J. P. Buttolph 1.75, J. F. 25c,	4 00
rafton. "A Friend" by Wilder & Co.,	10 00
Leensboro. Benj. Comings, by A. Royce	2 50
Low. A. F. Sherman	10 00
Alton. Mrs. S. A. F.	50
Antpelier. Zenas Wood 6, Jos. Poland 3, H. Ward 1, by Z. Wood,	10 00
Wbury. Samuel Robertson	375 00
Wingfield. Miss B. Barrett, by Wilder & Co.,	1 00
Washend. Hervey Burnap 5, Mary B. Burnap	

2, Florbilla Burnap, W. R. Shafter, E. Harris, and O. Holbrook 1 ea., Others 4., for *Foreign M.*, by Rev. C. L. Cushman, 15 00

### MASSACHUSETTS.

Amherst. Ch. in Amherst College, by Prof. James G. Vose,	5 00
Andover. J. R. B.	25
Berkley. Cong. Ch. and Soc., by Wilder & Co. 7, Mrs. S. F. 50c,	7 50
Boston. "C. R. B." and Mrs. C. S. Drury 2 ea., "Commission" for <i>Home M.</i> 1.50,	5 50
Boyiston. Cong. Soc., by A. H. Ross,	6 00
Brimfield. Aaron Bliss to const. MISS HATTIE M. BLISS L. M.,	30 00
Cambridgeport. Mrs. Julia Bridges,	4 00
Chelsea. Mrs. P. N. Pratt, by Wilder & Co.,	5 00
Concord. 2nd Cong. Ch. and Soc., by Wilder & Co.,	19 00
E. and W. Bridgewater. Union Ch., by Wilder & Co.,	37 00
East Medway. Mrs. H. D.,	25
Falmouth. Lucy Lawrence	5 00
Freetown. Mrs. L. W. Winslow 2, J. R. 50c,	2 50
Grantville. Cong. Ch. and Soc. to const. DEA. JOHN BATCHELDER L. M., by Wilder & Co.,	36 39
Hopkinton. Ladies' Miss. Soc. for ed. of a child under care of Rev. G. P. Clafin Mendi M., Mrs. S. J. Adams Treas., by Rev. J. C. Webster,	30 00
Mansfield. "A Friend,"	15 00
Natick. E. Washburn 5, 1st Cong. Ch. 4.35, by Wilder & Co.,	9 35
Newtonville. J. F. S.,	25
Northbridge Center. J. W. Morse	2 00
North Brookfield. Union Cong. Ch., by Rev. Luther Keene,	53 00
North Chelmsford. Mrs. Julia A. Clark to const. DEA. ROBERT D. DAVIDSON L. M.,	30 00
North Dighton. Nathan Ide, by Wilder & Co.,	5 00
Orange. Miss H. Ruggles 3, Mrs. E. Davis 2, by Wilder & Co., S. S. D. 50c,	5 50
Petersham. G. Bosworth	1 00
Reading. J. F., by W. & Co.,	50
Sunderland. P. N. Richards,	20 00
Topsfield. Mrs. L. M. P.	25
Townsend. H. L. Peckham	1 00
Westboro'. Evang. Ch. and Soc., by Wilder & Co. 19 13	
West Newbury. W. Merrill	3 00
West Stockbridge. E. French,	3 00
Whately. Mrs. Amy W. Sanders to const. MISS REBECCA WHEELER L. M.,	30 00
Williamsburgh. Ebenezer Phillips to const. MRS. LYDIA B. PHILLIPS L. M.,	30 00
Woburn. "Friends," by Mrs. Mary Eager to const. FRANKLIN KEYES L. M.,	35 00
Worcester. Ichabod Washburn 75, by Wilder & Co., Samuel Foster, by H. Bardwell 12,	87 00
Wrentham. L. Cowell 1, Mrs. M. C. G. 25c,	1 25

### CONNECTICUT.

Bethlem. L. F. Scott, by J. Baldwin,	1 00
Colebrook. O. Stillman	2 00
Darien. Cong. Ch. 26, M. M. 25c,	26 25
Guilford. Estate of Timothy Hotchkiss, by Mrs. Sylvia Hotchkiss 102, Mrs. Geo. Bartlett 1.50, J. J. C. 25c,	103 75
Hamburg. E. Congdon, by S. H. Lord,	1 00
Hampton. Mrs. C. F. Cleveland 6, Mrs. Litchfield 1, by H. M. Cleveland,	7 00
Hartford. 4th Ch. Mon. Coll. 2, J. R. 50c, by A. Work,	2 50
Hotchkissville. Judah Baldwin	25 00
Lebanon. Individuals	50
New Haven. Amos Townsend and family	30 00
Norwich. Rev. I. M. Bidwell	1 00
Plymouth. Cong. Sab. Sch., for <i>Mendi M.</i> ,	25 00
Westford. Cong. Ch. Mon. Coll. by Rev. E. D. Kinney 2.50, Mrs. D. F. W. by S. J. W. 25c	2 75
Willimantic. Mrs. C. L.	25
Woodbury. B. Fabrique 3, D. S. Bull 2, C. J. M. 25c, by J. Baldwin,	5 25

### NEW YORK.

Adams. H. Colton, J. K. Bartlett and W. R. Willis 1 ea.,	3 00
Bergen. First Cong. Ch. and Soc., by J. D. Doolittle Treas.,	17 10

Bridgewater. Desdemona Hubbard	2 00	Maumee City. Lucy M. Peck	1 00
Brooklyn. Mrs. S. J. Tappan for <i>Hymn Books for Kansas</i> ,	18 56	Orwell. Rev. S. J. B. 25c, S. H. 25c,	50
Cazenovia. Jona. Woodward and Mrs. Mary Woodward 5 ea.,	10 00	Painesville. W. L. Perkins	1 00
Champlain. Cong. Ch., by J. Savage,	8 94	Piqua. R. B.	50
Clyde. S. Clarke 5, A. Staght, A. T. Hendrich,		Sandusky. 1st Cong. Ch., by L. H. Lewis,	8 00
P. Grimsha, J. Crawford 1 ea.,	9 00	Springfield. J. Paulin	1 00
Conewango. Estate of Benjamin Corey, by Mrs. Diantha C. Bush,	100 00	Westerville. J. H.	25
Dryden. L. O. C.,	25	White Cottage. R. Thompson,	1 00
Franklin. Capt. G. W. Reynolds	3 00		
Gaines. W. O. Frost, by W. T. Richardson,	10 00		
Gloversville. Alanson Judson,	50 00		
Greenpoint. John Patterson 5, Mrs. J. Patterson 1,	6 00		
Guilford. Sidney Eggleston and Nancy Eggleston 5 ea.,	10 00		
Harford. L. H.	25		
Harlem. Cong. Ch., by J. Riker,	5 50		
Jamestown. A. C. D. L.	50		
Jewett. Presb. Ch., by A. Peck,	6 00		
Laona. Lucy E. Hempsted,	3 00		
Lima. C. Miner	10 00		
Napoli. Individuals, by P. F. Noble,	2 00		
New York. Mrs. Stephen Griggs 20, Coll. Ch. of the Puritans, by J. T. Hall Treas. 3, Broadway Tabernacle Ch. Mon. Con. Coll. by W. B. Holmes Treas. 2, J. W. Duffin 1, T. J., by Miss Patton 50c,	26 50		
North Haven. Mrs. H. B. T.	25		
Onondaga Valley. William Sabine	12 00		
Penn Yan. D. Millsbaugh	1 00		
Port Byron. Harriet A. Craddock	3 00		
Pulaski. Cong. Ch., by Rev. L. W. Chanay	25 60		
Richfield Springs. Rev. A. Parsons, by J. H. Nihoof,	3 00		
Rochester. Bal. legacy of Everard Peck, by S. D. Porter,	50 00		
Romulus. J. S.	25		
Rushford. L. P. F.	50		
Sackets Harbor. David Granger,	5 00		
Sherburne. C. Coe 1, Others 50c,	1 50		
Stamford. E. Churchill	1 00		
Strykersville. Hon. Arden Woodruff 23, F. Warner 3, Miss C. Warner and Miss E. Warner 2 ea.,	30 00		
Warsaw. M. M.	25		
Williamsburgh. W. Patterson 1.38, Mrs. L. S. 50c,	1 88		
Yonkers. Dr. J. R. Lee	5 00		
Yorkville. D. Fanshaw, by Miss Patton,	1 00		

## NEW JERSEY.

Boonton. Mrs. J. M. D.	30
Newark. T. C. Davis and Rev. Dr. Wilson 10 ea., J. H. Kase, H. Ailing, S. G. Gould, and E. M. Noyes and Bro. 5 ea., D. Ripley 3, W. B. Brown, J. H. Woodbull, Dr. T. Lafon, C. McKiyan, Mrs. W. Pennington and C. G. Rockwood 2 ea., S. H. Moore, B. C. Whitney, and W. Duncan 1 ea., Others 44, for <i>outfit of Rev. E. J. Adams</i> ,	102 00
Paterson. Abraham Garrison,	2 00

## PENNSYLVANIA.

Centre Road Station. Mrs. Rev. H. D. Lowing,	5 00
Meadville. W. F. Clark,	5 00
Pottstown. Geo. Wanger	5 00

## LOUISIANA.

Baton Rouge. J. B. Weber Co. F. 116 Reg. N. Y. S. V.	1 00
--	------

## OHIO.

Ashtabula. "A Friend," and James Dick 2 ea., C. Stoughton, and Capt. W. Scoville 1 ea.,	6 00
Charlestown. J. Carrington 2, R. L. 25c,	2 25
Chatham Centre. J. Packard & Co. 5, Mrs. Vaughn 2, Others 3,	10 00
Cincinnati. R. E. Price 1, Rev. J. W. S. by D. W. B. 50c,	1 50
Cleveland. U. Taylor 2, Miss M. L. Gilbert 1,	3 00
East Cleveland. Cong. Ch. Sab. Sch., by Horace Ford Treas.,	6 50
Fultonham. D. H.,	50
Hampden. 1st Cong. Ch. 4.22, Individuals 58c,	4 80
Hudson. W. Pettigell 3, A. F. M. 50c,	3 50
Lowell. Free Presb. Ch. by Rev. J. C. Bigham,	7 50

## ILLINOIS.

Bloomington. Mrs. M. Depew, by H. Richardson,	5 00
Cambridge. Cong. Ch. for <i>Foreign M.</i> , by Rev. J. D. Baker,	15 00
Collins Station. Individuals, by Rev. J. S. D.,	50
Dallas City. Sophia Miller	1 00
Danville.	5 00
Galesburgh. D. W. Burton,	1 00
Geneseo. Cong. Soc. by Chas. Perry,	18 00
Lawn Ridge. Mrs. W. T. Smith for <i>Mendi M.</i> ,	2 00
Lisbon. Cong. Ch. (bal.) by Rev. C. F. Martin	
Sec. and Treas. Gen. Ass'n,	3 00
Payson. J. K. Scarborough	2 75
Peru. Cong. Ch., by Rev. C. F. Martin Sec. and Treas. Gen. Ass'n,	17 00
Plainfield. A. A. Smith	1 00
Princeton. 1st Cong. Ch. for <i>Foreign M.</i> , by Rev. D. H. Blake	25 50
Princeville. W. C. Stevens 2, C. S. 50c,	2 50
Quincy. Mrs. J. Rose, by D. W. Burton,	10 00
Tremont. Cong. Ch.,	10 00
Vienna. Mrs. E. Stanton	1 00

## MICHIGAN.

Big Beaver. Mrs. E. Morse 10, L. H. Morse bal. to const. REV. C. C. FOOTE, L. M. 10,	20 00
Columbia. Mrs. L. Reed	1 00
Lambertville. Richard Quelch	2 00
Milford. Sab. Sch. for <i>Mendi M.</i> , by D. W. Wells,	1 50
Northville. H. S. Bradley, by W. P. Hungerford,	10 00

## WISCONSIN.

Oak Grove. Rev. H. M. P.	50
Lake Superior. Mr. and Mrs. T. P. Sibley, by Rev. S. G. Wright,	20 00
Oceonto. Rev. J. N. Ball	5 00

## IOWA.

Columbus City. O. Spofford, by R. Hunter,	1 00
Farmington. Mrs. Dickey, by R. Wescott P. M.,	1 00
Mt. Pleasant. G. M.,	25

## MINNESOTA.

Shakopee. J. Markham 2 and Others 50c,	2 50
--	------

## KANSAS.

Leavenworth. S. L. Adair	5 00
_____ Mrs. N. E. Adams and Mrs. C. B. Ross 1 ea., by Mr. C. B. Ross,	2 00

Collected by Rev. Elmathan Davis.

(89.24.)

## MASSACHUSETTS.

Ashburnham. Cong. Ch.	6 65
Ashby. Cong. Ch.	9 70
Brookline. F. A. White	10 00
Holden. Cong. Ch. 19.56, Bapt. Ch. 10.05	29 61
Northboro. Union Meeting 4.68, L. Thurston 3, Mrs. E. Young 2,	9 68
Shrewsbury. Cong. Ch.	23 60
South Framingham. Coll. in Bap. Ch.,	20 60

Collected by Isaac Howe.

(88.61.)

## NEW YORK.

Clear Creek. J. H.	25
Colden. G. Baldwin 2, Others 75c,	2 75
Conewango. D. M. Bush 10, Dea. W. Hollister and J. Rushson 1 ea., Cash 50c,	12 50



East Aurora. Dea. D. Blakely 2, Others 3.50	5 50
East Leon. W. Waldron	2 00
East Otto. N. N. Tefft 2, Others 1.75,	3 75
Ellington. Individuals	35
Ellenwood. Individuals	4 74
Elfriffs Mills. A. P.	25
Ellsland. Mrs. G. C. Martin and Dea. J. Johnson	
1 ea., Others 1.50,	3 50
Elmestown. Cong. Ch. 9.12, Baptist Ch. 4.79,	
E. H. Danforth 5, R. Jones 3, D. F. Weld, R.	
F. Fenton and G. B. Ford 1 ea., Others 50c,	25 41
Ennedy. Sab. Sch. 5, Others 4.30	9 30
Enon. J. Wells 1, Mrs. D. F. 50c,	1 60
Evant. Individuals	1 75
Etto. J. Scott	1 00
Etoland. E. Gifford	1 00
Etndolph. G. March 1, Others 55c,	1 55
Et. Wales. Dea. G. Barker 2, W. C. Russell 1,	
Others 1,	4 00
Etardinia. G. Cutler 1, Others 12c,	1 12
Ettryckersville. A. J. G.	25
Etvestfalls. Individuals	3 75
Etwillink. Individuals	1 50
— Individuals	39
Etix Corners. O. H. W.	25
Etendora. P. McP.	25

## Received for Freedmen in Slave States.

(\$1,452.65.)

## MAINE.

Bloomfield. Mrs. L. Weston and children	2 00
Bo. Bridgeton. Coll. Rev. B. F. Maxwell, by Rev.	
M. Badger,	28 00
Boolwich. J. Stinson	2 00

## NEW HAMPSHIRE.

Boandia Village. Jona. Martin 2.50, W. H. 50c,	3 00
Boeriden. S. B. Duncan 10, A. Wood 3, B. R.	
Catlin, C. S. Richards, C. H. Richards, and J. J.	
Barrows 2 ea., H. Wells and B. Farnham 1 ea.,	
J. C. 50c,	23 50

## VERMONT.

Boarendon. "Friends"	5 00
Boast Orange. Benson Aldrich,	20 00
Boessex. Mrs. W. Bliss, and Mrs. J. P. Butolph 1 ea.,	2 00
Borafton. Mrs. Berry and Mrs. L. Daniels 1 ea.,	
by Wilder & Co.,	2 00
Boorwich. Cong. Ch. and Soc., by A. Hazen,	17 50
Boomfret. Fast day Coll., by Seth Conant,	5 50
Boowe. Cong. Ch., by J. T. Ford,	6 00

## MASSACHUSETTS

Boandover. H. S. Brown	5 00
Boashfield. Joseph Bement 2, Rev. T. J. Clark	
and Mrs. J. P. Clark 1 ea., H. C. 25c,	4 25
Boattleborough. Zenas B. Carpenter and family	
27, James McClatchy 3, to const. LUCIUS Z.	
CARPENTER L. M.,	30 00
Booston. Mrs. A. Hall 2, Others 2.25,	4 25
Boambridgeport. Mrs. E. P. Kendrick,	10 00
Boappville. N. B. Cooke 1, and Barrel of C.,	1 00
Boancord. 2nd Cong. Ch. and Soc., by Wilder &	
Co.,	2 00
Boorgetown. Theo. Field by H. Seymour,	15 00
Boardway. W. Daniels	1 75
Boardner. Evang. Cong. Ch., by Rev. S. J.	
Austin,	12 00
Boorgetown. One Bbl. of C., by Moses Wright,	
Boanby. Cong. Ch., by L. S. Nash,	9 00
Boabdstown. Henry D. Brooks 5, Otis Ware 1,	6 00
Boansfield. "A Friend"	10 00
Boadfield. "A Friend"	1 50
Boalbury. Dea. T. March 5, H. Crane 3, J. M.	
March, D. T. March, O. H. Waters, Lucy B.	
Waters and T. Waters 2 ea., Rev. E. Y. Garrette,	
E. Mallalieu, E. Stearns, Miss S. F. Taft, L.	
Boaulding, O. Goodell, Mrs. H. Waters, H.	
Boodley, Mrs. T. March, H. Waters, N. Walling,	
Boabin, and R. Thayer 1 ea., Miss U. S. 50c,	31 50
Bo Bedford. Mrs. Irish for Bibles for Slaves,	3 00
Both Dighton. Mary Ide, by Wilder & Co.,	10 00
Boem. Mrs. E. L. Nelson	3 00

South Deerfield. Mrs. S. H. Smith	1 50
Stockbridge. Mrs. S. W. Jones	1 00
Taunton. One Bbl. of Clothing, by Rev. T. T.	
Richmond,	
West Brookfield. One Box Clothing (val. 22.)	

## RHODE ISLAND.

Newport. Mrs. Sophia L. Little	2 00
--------------------------------	------

## CONNECTICUT.

Clinton. Miss N. Stanton	8 00
Guilford. "S."	1 00
Lebanon. South Ch., by E. Huntington,	11 00
Monroe. "A Friend"	6 00
Orange. "A Lady," by A. Townsend,	4 00
Rockville. Mrs. A. Martin	3 00
Roxbury. H. M. Booth 7, I. Hurd and S. Minor	
4 ea., T. Shepard and C. Hurd 1 ea.,	17 00
Norwich. D. Huntington	2 00

## NEW YORK.

Bergen. "A Friend"	1 00
Dryden. A. Foster 20, G. D. Pratt 7, W. Carpen-	
ter 3, to const. G. D. PRATT L. M., Presb. Ch.	
Fast day offering 18, by Rev. A. McDougall,	48 00
Gloversville. Jesse and Luna Smith 10, bal. to	
const. MRS. ANNA L. SMITH L. M., Enos	
French 3, Giles Beach 2, D. Smith 1.50, J. Mc-	
Laren Jr., Mrs. A. B. Weld, A. Leonard, Mrs. S. Leon-	
ard, C. M. Place, Mrs. C. Taylor, W. S. Wooster, E.	
Judson, J. Wooster, Mrs. M. A. Hosmer, H. N.	
Dunning, Mrs. H. S. Smith, M. C. Belden, Rev.	
C. Sawyer, J. H. Burr, D. Leonard and S. G.	
Beach 1 ea., Others 6.50, to const. MRS. CATH-	
ARINE EVANS L. M.,	40 00
Harford. L. C. Phillips, by Maria L. Keeny,	1 00
Hon. E. Remington,	10 00
Jamestown. A. C. DeLand	5 00
Keeseville. M. Barnes	1 00
Lowville. Mrs. L. A. Wickes and family	3 50
Marcellus. S. C. Hemenway	1 00
Martinsburgh. Horatio Hough and Mrs. War-	
ren Arthur 5 ea.,	10 00
New York. Meriden Cutlery Co.,	10 00
Orleans. L. Street 1.75, D. G. 25c,	2 00
Otisco. Fast day Coll., by J. C. Hitchcock,	37 00
Parma. Mr. and Mrs. E. Clark	5 00
Perry Centre. Mrs. C. Russell 5, I. Miner, and Mrs.	
E. Bathrick 1 ea.,	7 00
Scipio. D. Barber,	1 00
Pitcher. By Mrs. E. W. Allen a Box of C. and	
Cash 1, S. W. T. 25c,	1 25
Troy. P. P. Stuart, by Mr. Macnab,	25 00
Wilksburgh. Individuals 55c, A. C. 35c,	90

## NEW JERSEY.

Boonton. S. A. Condit,	5 25
Orange. One Box of Clothing (val. 40), by Mrs.	
C. Wilbur,	

## PENNSYLVANIA

Coal Valley. James Snodgrass 1.60, E. D. Curry	
J. Scott, and T. Scott 1 ea., by Rev. J. McFar-	
land,	4 60
Gill Hall. A. P., by Rev. J. McF.,	25
Herriottsville. J. K. Wilson, by Rev. J. Mc-	
Farland,	1 00
Library. Rev. A. Y. Houston, Mrs. M. Thomp-	
son and W. Wilson Sr. 1 ea., Others 1.50, by	
Rev. J. McFarland,	4 50
Lundy's Lane. Individuals, by J. N. Miller,	1 35
Mt. Lebanon. Mrs. R. C., by Rev. J. McF.,	50
New Wilmington. Mrs. Rachel A. Wright, by	
Rev. J. C. Bigham,	2 75
Northeast. Fast day Coll., Presb., Meth. and	
Bapt. Ch's, by Rev. A. H. Carrier,	30 50
Pittsburg. C. Lockhart, by Rev. J. McFarland,	2 00
Springfield Cross Roads. W. Haliday and E.	
Brown 1 ea., Others 75c, by J. N. Miller,	2 75
Thompsonville. J. Wright, Mrs. S. Wright and	
J. M. Wright 1 ea., by Rev. J. McFarland,	3 00
Washington. Mrs. N. McC., by Rev. J. McF.,	25
West Elizabeth. J. P. Wylie, by Rev. J. McFar-	
land,	2 25
Wilksburgh. Mrs. E. M. G., by Rev. J. McF.,	50

## VIRGINIA

Fort Monroe. Capt. C. B. Wilder,	136 75
Portsmouth. Coll. Col'd School, by Miss S. Drummond	1 00

## KENTUCKY.

— Coll. by W. Mobley	2 00
----------------------	------

## OHIO.

Brimfield. H. Sawyer and H. L. Carter 1.50 ea.,	3 00
Cleveland. J. H. Clark	20 00
Fultonham. R. A.	50
Mt. Pleasant. "A Friend" to const. MRS. ELIZABETH H. MITCHELL L. M.,	30 00
Orwell. J. T. Gilmore, by Rev. J. J. Buck,	5 25
Piqua. J. Scudder	10 00
Ridgeville Corners. Fast day Coll., by Rev. J. R. Wright,	11 00
Spring Mountain. S. Anderson	1 00

## INDIANA

Michigan City. W. Peck,	5 00
Solsberry. Coll., by Rev. Geo. Richey	17 50

## ILLINOIS.

Chicago. J. N. Davidson	5 00
Como. Coll. by A. Freeman	3 00
Earl. Fast day Coll. 1st Cong. Ch.,	3 15
Hamilton. Cong. Ch. Mon. Con. Coll., by Rev. E. N. Bartlett,	5 00
Hoyleton. Fast day Coll., by Rev. J. S. Davis,	10 40
Kinmundy. Adna Colburn Sen. and Adna Colburn Jr. 5 ea.,	10 00
Payson. J. K. Scarborough	2 25
Peru. Cong. Sab. Sch., by Rev. C. F. Martin,	10 00
Princeville. W. C. Stevens	3 00
Warren. Silas Pepoon	5 00
Wyanet. Coll. on Fast day 6.50. Wm. Mason 5,	11 50

## MICHIGAN.

Berrien Springs. M. A. Jones	2 00
Detroit. H. Hallock,	5 00
Eaton Rapids. C. C. P. Taylor,	3 00
Northville. One Box of Clothing, by J. S. Lapham	5 00
Vassar. Mrs. L. W. Voorheis,	5 00

## WISCONSIN.

Neenah. N. S. Presb. Ch.	5 00
--------------------------	------

## IOWA.

Columbus City. R. Hunter, J. Cleaves M. D., W. Stronach, and S. H. Manifold 1 ea., Others, 3.30, by R. Hunter,	7 30
Quasqueton. Free Presb. and Wes. Ch's, by Rev. D. P. Baker,	10 25

Collected by Rev. J. P. Bardwell.  
(386.64.)

## VERMONT.

Barre. L. Keith 3, T. Wilson, J. M. French, A. W. Lane, C. Keith, Mrs. J. Keith and J. Twing 2 ea., J. S. Spaulding 1.50, R. S. Currier, Mrs. T. Wilson, Dea. J. Dolbear, M. F. Averill, C. Carpenter, Dea. H. Gale, H. Smith, F. Pennyman, H. W. French, Rev. E. Copeland, Dea. C. Barber, J. D. Howard, Rev. E. J. Carpenter, H. Tilden and Rev. H. K. Cobb 1 ea., Others 5 80,	37 30
East Berkshire. Cong. Ch. Coll. (bal.)	5 00
Enosburgh. Cong. Ch. Coll. (bal.)	24 03
Montpelier. Z. Wood 10, G. W. Scott, J. Poland, H. Y. Barnes, Hon. E. P. Walton, C. Willard, C. B. Chandler M. D., G. W. Colamer and R. Richardson 5 ea., J. W. Ellis, J. G. French, Geo. C. Shepard, J. C. Emery, W. B. Hubbard and J. Rowell 3 ea., E. H. Prentiss, L. Boutwell, J. F. Thurston, Rev. E. Ballou, O. Pitkin, C. W. Storrs, J. Fisher, C. H. Cross, C. Reed, G. W. Reed, O. Clark, and D. Taft 2 ea., O. P. Farbush, C. Dewey, L. F. Pierce, E. Bickford, J. A. Prentiss, D. McDonald, C. M. Lyon, H. Ward, N. P. Brooks, J. P. Redfield, T. R. Merrill, H. Barnes, D. L. Fuller, J. Foster Jr., J.	

A. Wing, Mrs. H. S. Loomis, S. M. Walton, W. H. H. Richardson M. D., Chas. Clark M. D. and J. H. P. Rowell 1 ea., Others 3.25,	115 25
Norwich. Dea. L. Morris, S. C. Boardman and F. L. and E. W. Olds 5 ea., Dea. A. Blodgett 3.25, E. N. Clark 3, Dea. J. Dutton 2.50, J. P. Tolman, 2.25, J. T. Loveland 2, H. Hutchinson, L. Fowler and Mrs. H. Hazen 1 ea., Others 3.25,	34 25
Randolph Centre. Cong. Ch. Coll. 4.84, a Deaf Boy 25c,	5 09
Royalton. Cong. Ch. Coll. 9.80, F. Corbin 2, B. Wall, S. F. Smith and Mrs. E. S. Denison 1 ea., D. B. D. 25c,	15 05
Waterbury Centre. Coll. in Bap. Ch. 15.75, Cong. Ch. Coll. 13.34, Joel Stimson and Mrs. N. K. Stone 5 ea., "A Friend" 3, W. S. Howden 1,	43 09
West Braintree. Bap. Ch. Coll. 5.17, Rev. H. D. Hodge 2, J. Tilson, Rev. J. Baldwin, R. Hutchinson, Mrs. E. Chandler and J. Marsh 1 ea., Others 1.90,	14 07
West Randolph. Sam'l Mann, A. B. Tewksbury, and Dea. S. D. Putnam 2 ea., N. K. Jones, Mary Albin, F. Lampson, Dea. J. Smith, E. Martin, T. Lampson, J. Tiffany, Rev. O. D. Allis and E. Weston 1 ea., Others 3.11,	21 11
Williston. Cong. Ch. Coll. 5.55, J. S. Alger 5, C. A. Seymour 4, Chas. E. Miller and Dea. Sanford 3 ea., D. A. Murray, H. Murray and J. Clark 2 ea., M. A. Clark, H. Watson, A. B. Simonds, S. Benham, B. Phelps, D. B. Fay, J. Wright, H. Clark, Mrs. W. Clark, Dr. Sprague, H. Chapin and G. Morton, 1 ea., Others 8.84	47 39
Williamstown. Cong. Ch. Coll. 15.26, Meth. E. Ch. Coll. 8.75,	24 01

Collected by Rev. J. G. Brice,  
(\$127.06.)

## OHIO.

Tampico. James Clemens 5, C. Clemens, A. Davis, H. Stokes and P. Holland 1 ea., Others 8.14,	17 14
Harveysburg. Hiram Whetsel 5, A. L. Antram 3, Mrs. Frances Kelsey 2, J. Burgess, J. D. Hadley, M. Cadwallader, R. Chew, W. Haynes, M. Hadley, J. P. Clark and S. G. Welch 1 ea., Others 5.45, Coll. in U. B. Church 4.35,	27 80
Waynesville. Patrick McKinsey	2 00
Dayton. Robert Wead	2 00
Cedarville. James S. Bogle 5, Robt. Murdock, B. F. Reid and Matth. Wilson 2 ea., Miss M. Spencer, W. K. Cooper, J. R. Hemphill, Wm. Reid, D. McMillen, H. H. McMillen, S. Cresswell, R. S. Ustick, J. Reid, J. McHattan, I. Collins, J. Collins, W. Collins, A. R. Bull, J. Murdock, Geo. Paris, J. Williamson and H. Watt 1 ea., Others 4.42, to const. JAMES BOGLE L. M.,	33 40
Xenia. D. A. Dean 5, Rev. R. B. Ewing 3, D. Kyle, S. Anderson, A. Collins, Joseph Lawhead, A. R. Bickett and Dr. Geo. Watt 2 ea., D. Lawhead, Geo. Galloway, Geo. Monroe, Sol. Foust, Mrs. S. Morrow, Jos. Morrow, Wm. Galloway and J. F. Patton 1 ea., Others 2, to const D. A. DEAN L. M.	30 00
Jamestown. Robert Brown 3, J. Williams, David Brown, J. Chalmers and J. Turnbull 1 ea., Others 1,	8 00
New Jasper. W. A. Anderson	2 00
Selma. E. Thorn	1 00

## INDIANA

Spartansburgh. Samuel Perrin 1, Others in A. M. Church 2.20,	3 20
--	------

## VERMONT.

West Barnet. Rev. W. H. R.	50
----------------------------	----

LEWIS TAPPAN, Treas.

Total \$3,877.60

D. D. Nicholson, Printer, 104 William St., N. Y.